

THE
Antiquated Usages,

WHICH
Have made so great a Noise
amongst us,

Briefly examined,
And found insufficient to justify the
zealous Endeavours of some Persons
to introduce them.

TOGETHER

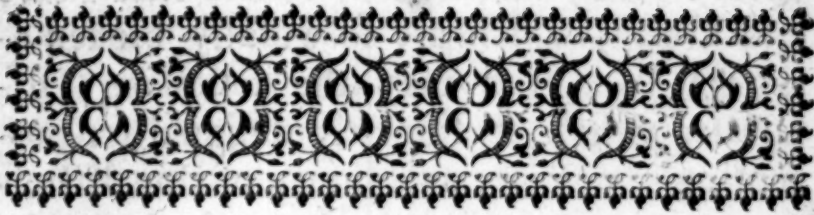
*With a humble and affectionate AD-
DRESS, to all of the Episcopal
Communion in Scotland, to demean
themselves agreeably to the melanco-
ly Condition of this afflicted Church.*

By one who hath her Peace and Welfare
much at Heart.

Robt. Gray
EDINBURGH,

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A

DISCOURSE

Adapted to the present State of
those who adhere to the *Epi-
scopal Communion* in this Nation.

ONE who is deeply afflicted, be-
cause of the lamentable Divisions,
which, for some Time, have pre-
vailed amongst those of the *E-
piscopal Communion* in *Scotland*, takes
Occasion to exhort all of the said *Commu-
nion*, seriously to consider and pity the de-
plorable Circumstances of the Church to
which they stand related; and, that they
may join in ardent Supplications and Pray-
ers to Almighty God, That He, of His
great Mercy, may make us all deeply Peni-
tent for our Sins, and avert that Wrath
which

which we most righteously deserve because of them : And, that he may restore that Peace and Unity, which are so woefully broken amongst us. And may the following Discourse, which is sincerely design'd for promoting the Peace and Unity of this distressed and divided Church, be rendred, by the Divine Blessing, successful, in some Measure, for that happy and glorious Effect.

PLEASE to take a short View of the Contents of this Paper, which are these.

IT examines these antiquated Usages, which have made so much Noise, and, for the introducing which into this Church, some have been so unaccountably Industrious : And, it is hoped, that the impartial Reader will find, That they are not sufficient to justify their eager and warm Endeavours for that End. By way of Introduction to this, there is a short Account of the Original of our melancholy Divisions, and upon whom they are to be charged ; which might be much lengthned : But the Author rather wishes, there may be just Occasion for burying the whole Story in Oblivion. Finally, the Paper concludes with an affectionate Address to, and a hearty Prayer for all of the *Communion* abovementioned.

IT is Evident, That they of the *Episcopal*

pal Communion in Scotland, both Clergy and Laity, did enjoy profound Peace and Tranquillity amongst themselves, with respect to religious Matters; until some Persons, by a most unwarrantable Zeal, did advance and propagate certain Opinions and Practices, concerning some antiquated Usages; namely, The mixing Water with the Wine in the Holy Sacrament of the Supper: Prayer for the Dead: And the Use of Chrism, or anointing with Oyl in Baptism, Confirmation, and in visiting the Sick. Likewise it is well known, what irregular Steps these Persons have made for increasing their Power in this Church, and carrying on their innovating and divisive Designs and Practices. Yet, after all they have done, if they, and the Clergy whom they Influence, will be so kind to themselves, and this afflicted Church bleeding in her Wounds, as to return to the State she was in, as to her sacred Offices, before the Commencement of these Divisions; and if they shall forbear the abovementioned Usages, particularly, in the present Circumstances of this Church: Then, in that Case, I am fully perswaded, that they who justly stand up against the re-introducing these, and for the Peace of the Church settled upon sure and good Grounds, will be ready, with open

Arms, to imbrace them as Brethren; and also, to propose or hearken to all proper and reasonable Overtures, for removing other Differences.

AND now, it might be reasonably expected, that they should at length, upon more calm and serious Thoughts, relent and desist from pursuing their former Courses: And, that a due Regard to those Divine Commands, which so frequently and seriously recommend Peace and Unity, and, to that admirable fervent Prayer, which our blessed Lord, a little before his Death, put up to his Father, for the Concord and good Agreement of the Apostles among themselves, and among those, who should believe in Him through their Ministry; It might, I say, be expected, that a Regard to those Commands, and that Prayer, together with a sincere Respect to the Welfare of this Church, to the earnest Wishes of many Worthy Members of her Communion, and to the Protestant Churches, and more especially, to the Church of *England*, should incline them to return to the Ways of Peace: And, in Order to it, to sacrifice their ill grounded Opinions and Practices.

IF the *Usages*, for which they so hotly contend, are not Essential and Necessary; then, it is hard to conceive, how they can vindicate

vindicate themselves from the Charge of a flagrant Schism, in their forward and irregular Endeavours, to introduce them into this Church; not only, without the Authority of a lawful Convocation, which such an Alteration in Divine Worship (tho' it had been innocent as to the Rites themselves) undoubtedly required and called for; but also, in plain Opposition to the greater Number of their Superiors, who had not only themselves declared against the practice of these Usages; but, had also passed an Act, obliging the Presbyters of this Church to subscribe a *Formula*, by which they were bound, not to practise the mentioned Usages: Which *Formula*, all the officiating Presbyters in and about *Edinburgh* subscribed, and also many others over the Nation.

IF they assert, that these Usages are Essential and Necessary, particularly, that the mixing of Water with the Wine in the Eucharistick Cup, is necessary to the due Administration and Reception of the Holy Supper; and, that Prayer for the Dead is necessary to the due Performance of publick Worship: Then, as to the first Part of their Assertion, they contradict the Doctrine and Sentiment both of Protestant and Popish Writers, who now generally affirm, That the mixing of Water with the Wine,

is not necessary in the Sacrament of the Supper ; and by their asserting, That both the Mixture and Prayers for the Dead are necessary : Then, the Inference from this Assertion, is, That in their Opinion, the reformed Churches, and particularly, these in *Britain* and *Ireland*, have performed their most solemn Devotions, after a very culpable Manner ; namely, That their Administration of the Sacrament of the Lord's Supper, and their publick Prayers, have all the while, from the Reformation until this Time, excepting a short interval in *England*, been defective in that which is Essential to the due Performance of them. If they say, this Charge is what they cannot help ; then let them produce a clear sufficient Warrant from the Holy Scriptures, from the Appointment of our Saviour, or the Practice and Injunctions of His Apostles, for their Sentiments and Practices in these Matters, which seems to be necessary in so very Important a Case.

As for the Necessity of mixing Water with the Wine in the Holy Supper, we, on the other Side of the Controversy, cannot, after the exactest Search, find any Thing in the sacred Records that establishes it. We indeed plainly see, from the Institution of the Lord's Supper, that He Represents *His Blood* by the Wine ; and that when he delivers

livers the Cup to His Disciples, He says, *This is the Cup of the New Testament in my Blood, which is Shed for the Remission of Sins*: Leting us know, that it is to the pouring forth of His most precious Blood, that we owe that most unvaluable Blessing. In all this there is no mention of *Water*, no Allusion to it, nor any Thing said that might signifie its Use in that Holy Ordinance. Now, is it not just for us to think, That if Christ had designed to oblige his Church to mix Water with the Wine in the Eucharist, that He would have expressly appointed it to be done; yea, and have been graciously pleased to let us know the Use and Significancy thereof, on that solemn Occasion? Therefore, since the Mixture is not commanded by our Lord, nor the least Insinuation about it, in the Institution of the Sacrament of the Supper; we may very well conclude, that the said Mixture was never intended by Him to be observed by His Church, as a necessary Duty. And, as our Saviour speaks not one Word concerning mixing Water with the Wine in the Eucharistick Cup, as may be seen in the three Evangelists, who give us an Account of the Institution of the Holy Supper; so, St. *Paul*, who is the only Apostle who writes of that Sacrament, does, in xi. Ch. 23. ver. of his

his former Epistle to the *Corinthians*, tell them, That he had shewed them what he had learned concerning it, either from the Apostles, or, as his Words may bear, from Jesus himself by immediate Revelation: *For I have received of the Lord, that which I also delivered unto you*, namely, relating to the Lord's Supper; and yet, St. Paul is so far, while he discourses on that Subject, from asserting the Necessity of the Mixture, that he does not so much as mention it any Manner of Way.

IN Opposition to this reasoning, they who assert the Necessity of the Mixture, say, That the Wine in the Eucharistick Cup, was undoubtedly a Portion of that Wine, whereof Jesus and his Disciples drank at the Paschal Supper; and that certainly the Wine, which he and they made use of then, was diluted with Water. To this it is answered, that neither of these Assertions is undoubtedly true. What know we, but that our Saviour being to institute the most solemn Gospel Ordinance of His holy Supper, might, though he had used Wine diluted, in the Celebration of the Paschal Supper, have called for pure unmixed Wine, as that which most fitly represented His Blood, to the Effusion whereof, we do owe our Redemption, and the Remission of our Sins? And then,

then, it is not certain, that the Wine where-
 of Christ drank with his Disciples at the
 Passover, was mixed with Water. We are
 sure, that however the Passover Rites are
 very punctually and peremptorily appointed
 by the express Command of God; yet no-
 thing is prescribed to the Israelites concern-
 ing the Liquor they were to use at the Ce-
 lebration thereof, and particularly, neither
 Wine mixed nor unmixed: And, although
 the Jews living in a hot Country, and whose
 Wines were strong, might generally, at the
 Paschal Supper, drink their Wine mixed with
 Water; yet we have no Account, that it
 was reckoned unlawful, for them to Use un-
 mixed Wine on that Occasion: Yea, some
 Christian Divines, well acquainted with the
 Jewish Customs, and the Opinions of their
 Rabbins, do affirm, that though a Jew
 used pure Wine at the Passover, he did his
 Duty.

BUT now, tho' we should so far gratifie
 the Patrons of the Mixture, as for once to
 suppose, that Jesus used mixed Wine, both
 at the Paschal Supper, and also in His own
 Supper, as having a Part of that Wine at
 Hand: How will they from thence infer
 the perpetual Necessity of the *Mixture*? If
 our Saviour's using mixt Wine in the Eu-
 charist infers an Obligation upon Christians,
 to

to observe the Mixture, as a Necessary Duty, tho' He hath not given the least Shadow of a Command about it, nor intimated any Reason for its Use : Then, by that Reasoning, Christians are more strongly obliged to use unleavened Bread in the Holy Supper, since it is unquestionably certain by the Laws of the Passover ; That our Lord took unleavened Bread, and blessed it, and brake it, and gave it to his Disciples. And yet, this notwithstanding, the Christian Church was so little Apprehensive of any Tye upon her, to celebrate the Sacrament of the Lord's Supper with unleavened Bread ; that for a thousand Years complete, she used no other Bread on that Occasion, but such as was leavened. This was the Practice for the Time mentioned, both of the Greek and Latin Churches, and continues this Day to be the Custom of the Greek and Protestant Churches ; and, so far as we know, even of those who so zealously contend for the *Mixture* ; but how far agreeably to their above mentioned Argument, we leave to themselves to consider.

WHAT follows next to be examined, is the Doctrine about Prayer for the *Dead*. By which it is asserted, That Prayer for the Saints departed, is not only lawful, but necessary, especially in the Publick Worship :

ship : So, that without such Prayer, it is defective in a very essential Point. Here, it is no Wonder, tho' we be surprized to hear this asserted with so much Assurance by Protestant Divines, without the least Foundation for it in the Word of God. Let us, with the utmost Attention we can, read and consider the inspired Writings of the *Old* and *New Testament*, and we shall not find in them any Command enjoining Prayers for the Dead, any Encouragement propos'd to the Performance of them, as being acceptable to God, nor any one Example of their being practis'd. It is pretended, That Prayer for the Saints in the State of Separation, is extremely profitable to them ; highly charitable and pious in those who use them ; that such Prayers are graciously accepted by God, as an Instance of Duty in the Offerers, and for the Benefit of those for whom they are offered. But all this is said without Book, or any Warrant from sacred Authority. Although the Happiness of deceas'd Saints, be not fully consummated, until the Re-union of their Souls and Bodies : Yet we are sure from the Scripture, that it is unspeakably great in the long interval betwixt their *Death*, and the glorious Day of *Resurrection*. And whatever may be the peculiar Circumstances, or Condition of
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any of them during the said Period, we very well know that there is no Precept appointing us to pray for them, nor any Insinuation that our Prayers will be to them of any Use or Advantage.

Is it possible for us, unless we be under the Power of the strongest Prejudice, to think, That if Things be so as is represented by the Patrons of Prayer for the *Dead*; that our blessed Lord and His Apostles would have been wholly silent, as they are, about these Prayers, neither commanding nor commending them? Can we conceive, that, if the high Commendation given by these Men to Prayer for the Dead was true, and that, if it was so necessary a Part of Divine Worship, as they affirm, that Jesus would neither by Himself, nor His Apostles, have instructed His Church about it? Or, that He, the great Lover of Souls, and who recommended fraternal mutual Love to His Disciples, as an evident Proof of their being such, would have neglected to exhort them to pray for deceas'd Believers, if, as is said, these Prayers were so dutiful in the Living, and so useful to the Dead? Likewise, can it be supposed, That the Apostles, whose Charity was so extensive, and who so frequently enjoin Christians the Exercise of Prayer and Intercession one for another, both in their Private and Publick Devotions, would

would have said nothing as to Praying for their departed Christian Friends, if they had entertained the Notion of its being so beneficial to them, as the Admirers of that and the other Usages pretend?

WHILE we are upon this Subject, we cannot well omit to observe a Passage in St. *Paul's* former Epistle to the Christians at *Thessalonica*, 1 *Thes.* iv. 13. There he dehorts them very affectionately, from irregular and excessive Sorrow for the Death of their dear Relatives, and fellow Christians; but does not exhort them to turn their Sorrow for their deceast Brethren into Prayers for them; which would have been very reasonable, and which probably he would not have omitted, if he had reckoned such Prayers either a Duty incumbent upon them, or an Exercise advantageous to their Friends.

BEFORE I proceed any farther, it will be proper to consider those Texts of Scripture, which the Asserters of the Necessity of Praying for the Dead are pleased to cite for their Opinion. They tell us, That St. *Paul* in his Epistle to the *Ephesians*, vi. 18. Recommends to them the *Praying for all Saints*; and consequently for the Saints departed. This, truly, is a surprizing Inference from that Text, an Exposition of it peculiar to themselves; in which, as they
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are not supported by any Text in the *New Testament*, expressly enjoining Prayers for the Saints departed, nor by the Context here; so neither, so far as I know, by the Interpretation of any Commentator whatsoever. St *Paul* concluding his Exhortation to the *Ephesians*, In putting on the whole Armour of God, advises them thus, *Praying with all Prayer and Supplication in the Spirit, and watching thereunto with all Perseverance and Supplication for all Saints*. By which Advice, he exhorts them, in the dangerous Conflict with their invisible Enemies, to call in, by ardent Prayer, the Divine Aid and Assistance, and that not only for themselves, but also charitably to all their Christian Brethren, who being in this World, were engaged in the same spiritual Warfare.

THESE Men also pretend, to bring in St. *Paul* as patronizing them by his own Example, in the Practice of Prayer for the Dead. To this Purpose they take notice, that he, in the first Chapter and 16. ver. of his second Epistle to *Timothy*, prays for the House of *Onesiphorus*, without mentioning *Onesiphorus* himself whom he highly esteemed, which they think he would not certainly have omitted, if *Onesiphorus* had been alive. And they further observe, that a little after this, he thus prays for *Onesiphorus*

rus, *The Lord grant unto him that he may find Mercy of the Lord in that Day*, meaning the Day of Judgment, which they reckon to be a Confirmation of the certainty of *Onesiphorus* his Death. And then they judge the Matter is put beyond all Doubt; because *St. Paul*, towards the Conclusion of his mentioned Epistle, desires *Timothy* to *Salute the Household of Onesiphorus*, without ordering any Salutation to himself. But this Reasoning is intirely overturn'd, if at the Time of *St. Paul's* writing this Epistle to *Timothy*, *Onesiphorus* was alive, and then absent from *Ephesus*, where his Family remained. That thus it was with *Onesiphorus* at the said Time, is affirmed, not only by the generality of Protestant Writers and Expositors, but also, by several of the ancient Fathers; and particularly, by the famous *St. Chrysostom*, who all, nevertheless, complied with the Custom of the Church, in praying for the Dead. Now, upon this Supposition, which cannot be disproved by any valid Argument, the whole of what is said by *St. Paul*, relating to *Onesiphorus*, can be fairly accounted for; namely, why *St. Paul*, who had so grateful a Sense, of *Onesiphorus* Compassion and Kindness to him in his Distresses and Necessities, should express it in

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this Epistle to *Timothy*, who then resided at *Ephesus*, by praying for the Family of *Onesiphorus*, in his Absence from it; and likewise, why he prayed for *Onesiphorus* himself, *That he might find Mercy of the Lord in that Day*, when we all stand most in need of it; and also, why he directed *Timothy* to salute *Onesiphorus* his Household, tho' not himself. Here we may safely say, that it is odd, how they who reckon the Doctrine of praying for the Dead, to be of so great Importance, should adduce for the Proof of it a Fact, the Truth whereof, as it is impossible for them to prove; so, it is contradicted by many of great Learning and Integrity.

THUS far I have endeavoured to shew, That the Doctrine of the necessity of mixing Water with the Wine in the Lord's Supper, and also that of Prayer for the Dead, are wholly unwarranted by the Scripture: And I come to consider a little the Argument, which is used for them, from the ancient Practice of the Church. It is not denied, that both the Mixture and Prayer for the Dead, were right early and universally practised: But we think that does not conclude us under an Obligation to follow the Example, especially in Things not founded upon the Appointment of our Lord, nor the Practice and Injunctions of his Apostles. We entertain

tain a great Regard and Veneration for the Church, in the second, third and fourth Centuries : Nevertheless, we are not of Opinion, that she was infallible in any of those Periods, or vested with Authority and Power to impose the Customs, Rites and Ceremonies she then used, upon the succeeding Ages of the Church. Agreeably to this Sentiment, we find, That the Church acted on several Occasions, and particularly in two Cases, which were very remarkable. The Practice of trine Immersion, or sprinkling with Water three Times in Baptism, obtained for several Centuries, and was design'd to declare the Faith of the Church concerning the Holy Trinity ; and yet it was laid aside. Likewise the Custom of giving the Eucharist to Infants newly baptized, prevailed in the Church for many Ages, and the necessity thereof was strongly asserted by some celebrated Fathers, who founded the common Practice and their own Opinion in that Matter, upon the Words of our Saviour, *John* vi. 53, 54. misinterpreted and misapplied by them : And, at length also, this Custom, after it had continued very long, was disused by the Western Church.

HOWEVER, they who are Zealous to restore the Mixture in the Eucharistick Cup, alledge, That the Primitive Church practi-

fed it, in Imitation of Christ's Example, and in Obedience to His Command, handed down to them by Tradition. In Answer to this, I do first remind them of what I have said already upon this Subject, namely, That there is no certain Evidence from the Eucharistick Institution, That our Saviour either administered the mixed Cup to his Disciples, or, design'd that it should be so practis'd by His Church. And now, I add, That *Bingham*, who is reckoned an impartial Author, and a very diligent Enquirer into the Antiquities of the Christian Church, does acquaint us, That *Justin Martyr*, and *Irenaeus*, who were amongst the Fathers nearest to the Apostolick Age, did indeed mention the Mixture, as the Custom of the Church, but, without assigning any farther Reason for it. And so, likewise *Gregory Nyssen*, and *Theodoret*, with some others, produced by *Vossius* in his Dissertation upon this Subject. And the same Mr. *Bingham*, after that he had recounted the Reasons, used by several Fathers and some Councils, concerning the mixing of Water with the Wine in the Holy Supper, says, These Reasons indeed are nowise demonstrative (he means) of its Necessity: And then, concluding his Discourse upon this Head, he hath these Words, *Yet, after all, as there is no express*

press Command for this in the Institution, notwithstanding this general Consent of the ancient Church, it is commonly determined by Modern Divines, as well of the Roman as Protestant Communion, That it is not Essential to the Sacrament it self. As the Reader that is curious may find demonstrated in *Vossius*, in his Dissertation upon this Subject.

As to the Usage of Prayer for the Dead, It was well nigh Generally practised in the fourth Century, and more early in the *African Church*, from whose Practice, it seems to have taken its first Rise : But, still there continues a just and strong Prejudice against it, That it is neither recommended by our blessed Lord in the Gospel, nor by his Apostles in their Writings; and that, in the *New Testament*, there is not delivered any Doctrine which certainly supports it. The primitive Fathers who practised it themselves, do, notwithstanding, generally abstain from saying, That the Practice thereof was founded upon Divine Appointment or Apostolical Tradition. And thus *Bingham*, who gives a large Account, upon what Grounds the ancient Church prayed for the Dead, does not mention her practising it by any Warrant from Christ or his Apostles. And, I may say, That it was introduced upon the

Opinion of its Usefulness to their departed Christian Friends; which Opinion, was built rather upon Conjecture, than sufficient Evidence and Authority. It is probable, That, at first, the Devotions of the Church, with respect to the Saints deceas'd, were rather Eucharistical, than, so to speak, Precatory; that they rather consisted in a Commemoration of their eminent Graces and Virtues, and Thanksgivings to God, the Author of those Graces, and for delivering such as were endued with them from the Troubles of this present Life, and translating them to a State of Rest and Felicity, than in Prayers for them in the State of Separation. To this Purpose, what is observed by some, is not unworthy of our Consideration, namely, That the Church of *Smyrna*, in her Epistle concerning the Martyrdom of St. *Polycarp*, her excellent and dearly beloved Bishop, which happened in the Year of our Lord, the Hundredth sixtieth and seventh, gives an Account of the decent Interment of his Bones, and their Resolution to meet, in Order to Rejoyce and give Thanks, and to celebrate with gladness the Birth-day of his Martyrdom; but not a Word of praying for him. So far is their Epistle from that, That they, concluding it, express themselves thus, *That he, Polycarp,*

carp, having attained an immortal Crown, was triumphing with the Apostles, and all the Souls of the Righteous, glorifying God the Father, and praising of our Lord.

HOWEVER, at length, the over zealous Charity of the Fathers and Christians of those Times, excited by some curious ill-founded Speculations, which they entertained about the Condition of the Saints deceas'd, carried them to Requests and Prayers for them, agreeable to those Sentiments. Thus they thought, That Prayers, Oblations and Alms, performed by the Living for the Dead, who departed in the Faith and Favour of God, were profitable for obtaining the Remission of their Sins, both voluntary and involuntary; and for increasing their Satisfaction in the intermediate State; and likewise, their full and final Happiness at the Day of Judgment. In this Matter, beside the just now mentioned unwarranted Opinions, some celebrated Fathers went a surprizing Length in their Conjectures and Assertions too, thinking that the Prayers of the Church and pious Persons, did contribute to preserve the Saints departed from the Assaults of evil Spirits, and to procure them a Part in the first Resurrection, when Christ should reign on the Earth with the Saints for a thousand Years, before the final Day of Judgment.

And many of the ancient Fathers, of great Note, believing a probatory Fire, through which all the Righteous were to pass at the last Day, made this a Reason of praying for the Dead.

NOW, as the Usefulness of Prayer for the Dead is asserted conjecturally, without any Ground from the Holy Scriptures; as we are no where taught by them, that such and such Advantages are the Effects of it; so the Doctrine asserting its Necessity, seems to contradict what we learn from the same Scriptures, concerning the Saints departed. They were encouraged, while alive, by the most glorious Promises, *To run with Patience the Race set before them*; and to be *Followers of them, who through Faith and Patience inherit the Promises*. To their eminent Piety in this Life, the higher Degrees of Glory in the next are promised and ascribed, through the Merits of Jesus Christ; without the least Intimation, that the Prayers and kind Offices of the Saints on Earth will contribute thereunto, when they have left this World. We firmly believe, St. Paul and St. John asserting the immediate and great Felicity of the Righteous after Death, which, however, through the immense Goodness of God, it may grow more and more until the Resurrection; yet, we have

have no Account, that the Prayers of the living minister to it. St. Paul, speaking not only of himself, but of all true Believers, says, *We are confident, I say, and willing rather to be absent from the Body, and present with the Lord.* 2 Cor. v. 8. And having in the 6 ver. said, *Whilst we are at home in the Body, we are absent from the Lord*; he confirms his Doctrine in this Particular, thus, *For we walk by Faith, not by Sight*: And so shews by the whole Tenor of his Discourse, That the beatifick Fruition of Christ's Presence, and the Vision of him, are the glorious Privileges of Believers, even in the State of the Separation of their Souls from their Bodies. And St. John saith, Rev. xiv. 13. *I heard a Voice from Heaven, saying unto me, Write, Blessed are the Dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their Labours; and their Works do follow them.*

UPON the Grounds and Reasons I have mentioned, while discoursing upon this Subject; they who left the Communion of the Church of Rome at the Reformation, reckoned themselves obliged to lay aside the unwarranted, tho' ancient Custom, of praying for the Dead. And, to the Disusage thereof, they were the more inclin'd, because,

cause, That Church had taken Occasion from it, to invent the horrid Doctrine of a tormenting purgatory Fire, into which she maintains, That the Souls of all the Righteous must go immediately after Death, except those of the Martyrs, and of Persons eminent for Holiness, and who had, in this Life, made full Satisfaction for the temporal Punishment due to them for their venial Sins. In which most cruciating Fire, they, who once pass into it, must continue until the Day of Judgment; unless they be relieved by Masses said for them, and by the Alms deeds, Pilgrimages and Prayers, performed by the living on their Account, and by the Indulgence of the Pope, in applying to them the inexhaustible Treasure, of which he is said to be the sole Keeper and Dispenser; and which consists (as he dreams) in the Merits of those Saints, whose Righteousness had been Supererogatory, or, greater than what was required by God, or they bound to perform.

It follows now, that I should consider that Usage, which consists in anointing with Chrism, or with Oyl in Baptism, Confirmation, and in visiting the Sick. It is acknowledged, That the ancient Church did use Oyl or Chrism in Baptism and Confirmation: But as this their Practice was intirely unwar-

unwarranted by sacred Authority; so it does not oblige the present Church to follow it. We are sure, that Christ does not recommend it in the Institution of the Sacrament of Baptism, where he appoints only the use of Water. And we also know, That the Apostles, who received the Commission from Christ to Baptize, performed it with Water alone, without the Use of Oyl. Likewise, as the Apostles were the first that used the solemn Rite of Confirmation; so, in administering it, they used no other Ceremony, but the laying on of their Hands, joined to Prayer. The primitive Fathers did not pretend, for the use of these Ceremonies, that they were practised in the Apostolical Age, or recommended to the Church by the Apostles before their Death: They practised them upon the Opinion, that they added Solemnity to the Sacrament of Baptism, and the Rite of Confirmation; and that they were significant and becoming Usages on these Occasions. Since therefore the necessity of them, is not so much as pretended from the Word of God, or any *primo* primitive Practice or Tradition; it were to be wished, that some Men should choose, rather to adhere to the Gospel-simplicity in these Matters, than to disturb the Peace of the Church,

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by their endeavours to revive these obsolete and unnecessary Rites.

As to the Use of Unction, or Anointing with Oyl in visiting the Sick; they, who stand up for re-introducing this Practice, think themselves sufficiently warranted by the Words of the Apostle St. *James*, which are these, *Is any Sick among you? Let him call for the Elders of the Church; and let them pray over him, anointing him with Oyl in the Name of the Lord: And the Prayer of Faith shall save the Sick, and the Lord shall raise him up. Ja. v. 14, 15.* But, upon serious Consideration, these words will be found insufficient for that Purpose. It is certain, that the miraculous Gift of Healing continued in the Church, at the Time when St. *James* wrote his Epistle, and for some Time after; and it is plain, that the Words, which I have cited from it, suppose the Continuance of this miraculous Gift, and are wholly accommodated to it. Thus, he advises the Sick Person, to call for those which were endued with this Power, and enjoyns them to pray over him, *Anointing him with Oyl in the Name of the Lord*, that is, That their Prayers over the sick Person should be accompanied with the Unction; but, with this remarkable Difference from that anointing with Oyl, which was commonly used
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by the Jews towards their Sick, that there customary Unction in the Case of Sickneſs, was reckoned by them in, its own Nature, medicinal and uſeful for the Sick: Whereas, the Anointing recommended by St. *James*, was to have no Regard to that, but to be performed in the Name of the Lord, that is, by the Authority they had from Chriſt to heal all Manner of Diſeaſes. This Interpretation of the Words, *In the Name of the Lord*, is agreeable to what St. *Peter* ſaith to the lame Man. *Acts* iii. 6. *In the Name of Jeſus Chriſt of Nazareth, riſe up and Walk.* And the ſame St. *Peter*, ſpeaking to the People, greatly wondring at what happened to the lame Man, tells them, *That God had glorified his Son Jeſus, and that his Name, through Faith in his Name, hath made this Man ſtrong.* And to the ſame Purpoſe he ſpeaks, when he and *John* were convey'd before the Council at *Jeruſalem.* *Acts* iv. 10.

AFTER this St. *James* proceeds, encouraging the Sick to follow his Direction, by the Promise of Succeſs to it; *And the Prayer of Faith ſhall ſave the Sick, and the Lord ſhall raiſe him up.* That is, the Prayer of thoſe who have the Faith of working miraculous Cures, and who are inſpired by the Holy Ghoſt, with the firm and full Perſwa-

Perſwaſion, concerning the Recovery of the ſick Perſon for whom they pray; this Prayer ſhall certainly take Effect, his Life ſhall be preſerved, and he ſhall ariſe from the Bed of languiſhing. Now, ſince the Words of St. *James* do evidently relate to a miraculous Cure, and, ſeeing this Gift of Healing hath for ſo many Ages ceaſed in the Church, why ſhould the Rite that accompanied it be continued? The primitive Fathers were ſo far from thinking, That this Injunction of St. *James*, for anointing the Sick with Oyl, was a perpetual univerſal Command, obliging the Miniſters of Religion to pra-iſe it in all Caſes, in their attending upon the Sick; that it was not for many Centuries uſed as an ordinary and general Rite in the Church. And when the Practice thereof was taken up, as it was done without a Warrant from the Authority of St. *James's* Words, ſo it was not juſtified by the effect he promiſed in them.

At length, they of the Church of *Rome*, conſidering, That the Union of the Sick was not attended with their Recovery, they made a bold and moſt unwarrantable Step, and built, upon the Words of St. *James*, that which they call the Sacrament of extreme-Union. Here, though they continue the Uſe of anointing the Sick with Oyl; yet,

yet, they neither intend nor expect by it their Restoration to Health; for they generally use it when the Sick are in their last Extremities, or at least when their Recovery is despaired of: However, they affirm, tho' most erroneously, that this Sacramental Uction brings along with it the greatest spiritual Advantages to the Dying. Now, they who own themselves Protestants, and nevertheless are inclin'd to introduce the Rite of anointing the Sick with Oyl; if they are led to this by an Opinion of its profitableness to the Souls of the Sick, or a Perswasion of its usefulness for restoring them to Health; I suppose, they will find it Hard to bring sufficient Evidence for either of these Sentiments: And therefore, I presume to think, that it would be advisable for them, neither to trouble themselves, nor others about that Usage.

Now, very Reverend Brethren of the Clergy, I, who am also a Clergy-man, do presume, in the Bowels of fraternal Love and Kindness, most earnestly to beseech you, who have over eagerly contended for introducing the abovementioned Usages, now to hearken to the Conditions of Peace proposed towards the beginning of this Paper: And, that ye may insist no more upon these Points
which

which have occasioned so much disturbance in this Church, until a proper Season happen, in which they may be considered with full Authority. And I also humbly beg of you, right Reverend Brethren, who have had the Honour hitherto to stand up for the Churches Peace, and to adhere to her sacred Offices, without the Alterations so often mentioned in this Paper; that ye, upon the Return of your Brethren to the Ways of Peace and Truth, may meet them joyfully, with Charity and Forgiveness.

And, let us all wisely consider the sad Effects of these Divisions, how they have deeply wounded our Mother; extremely grieved the Hearts of her loving Children; and raised unchristian Animosities amongst Brethren, who formerly dwelt together in Unity. How our holy Religion is dishonoured by them; and we our selves exposed to the Division of Adversaries on all Sides. Let us reflect, That the introducing into our sacred Offices, these antiquated Rites and Practices, would frighten many of the Episcopal Communion from it, and Protestants not already in it, from coming over thereto. And, if any think, that by these Steps they will make Profelytes from the Church of *Rome*, they will find themselves exceedingly mistaken. And, what in this Case deserves much
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to be considered, we have Reason to apprehend, that they of the Church of *England*, who always profess a great Respect to Antiquity, to whose religious Care in Things relating to Divine Worship, we do all owe a great deal, and to whose charitable Munificence the distressed Clergy in this Nation, and their Widows, have been frequently obliged: We have Reason, I say, to apprehend, that they will be highly and justly displeased; if we should patronize, and countenance those Opinions and Practices, by which some of the non-conforming Clergy amongst them, did commence and carry on a most unwarrantable Schism. Many of the Church of *England* had Compassion upon the non-conforming Clergy there, as charitably judging, that they suffered for that which was a Principle of Conscience with them: But upon the Schism they so groundlessly made, they alter'd their Opinion, and esteem'd them Men of Humour or Design, and of turbulent Principles and Dispositions. This is well known to many in this Nation, and particularly to one now here, who was remarkably concern'd in that Affair.

I do next Address my self to you, much honoured and dearly beloved, who are of the Episcopal Communion in *Scotland*, obtesting you by the most affectionate Love, to demean

your selves, as it becomes you, in the present Circumstances of the afflicted Church whereof ye are Members. As to you who have been zealous hitherto for her Peace and Unity, and do steadily adhere to her Communion, in the Exercise of her religious Offices and Worship, as they were in Use before these melancholy Divisions did arise: I exhort you to continue firm and constant, as being fully perswaded that ye are in the Right.

As for you, who have too easily been led away, by the insinuating and industrious Endeavours of those, who have been so instrumental in these Disturbances which prevail amongst us, and who, with such a warm Zeal, have recommended to you some Opinions and Practices which do not deserve it: I importunately beg it of you, calmly to consider what you have done, impartially to review and examine those Reasons which have prevailed with you, to give into these Measures ye have lately taken; and that, in the mean Time, until more upon this Subject may fall into your Hands, you may kindly and seriously consider what is offered to you in this Paper, from a Principle of pure and disinterested Charity. And may it, by the Blessing of God, contribute to clear you of your Prejudices, to deliver you

you from any undue Respect of Persons, in a Matter where Truth and Peace are so much concern'd, and to reconcile you to the sacred Offices of this Church, without the Addition of the abovementioned antiquated Usages.

AND now, let us all of the Episcopal Communion in *Scotland*, whether Clergy or Laity, put up our most fervent Prayers to Almighty God, That he, who is the God of Peace, may of his tender Compassions, pity the sad Estate of our Church, heal her Divisions, and, bestow upon all her Members, of what Character soever, the Spirit of Charity, Unity and Concord : And, that he may grant unto us all, of both Sides, most serious Repentance for our unprofitableness under the Gospel, for which, in his righteous Judgment, He hath thought it fit to give Way to our being chastised with this great Calamity. *Amen.*

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you from our mutual help of Persons, in a
 Matter where Truth and Justice is so much
 concern'd, and to reconcile you to the latter
 Offices of this Church, without the Addition
 of the above-mentioned antipathetic Offices.
 And now, let us all of the Episcopal
 Communion in Scotland, whether Clergy or
 Laity, put up our most fervent Prayers to
 Almighty God, That he, who is the God of
 Tends, may of his tender Compassions, be
 in the sad State of our Church, heal her
 Wounds, and bestow upon all her Mem-
 bers, of what Character soever, the Spirit
 of Charity, Unity and Concord: And that
 he may grant unto us all, of both Sides,
 and serious Repentance to our unrepentable
 sins under the Gospel, for which, in his right
 eous Judgment, He hath thought it fit to
 give Way to our being excommunicated with this
 Great Calamity. Amen.

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